



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

AUSTRALIA AND OCEANIA

Die Gliederung der Australischen Sprachen. By P. W. SCHMIDT, S. V. D.
Vienna, 1919.

In this volume Father Schmidt has republished (with some additions) his articles on the interrelations of the Australian languages which appeared in *Anthropos* for a number of years beginning with 1912. The work represents the first attack on the languages of the continent as a whole by a competent philologist, and its importance is therefore manifest. Father Schmidt has handled the sorry material available with his wonted expertness and true linguistic feeling. His general conclusion is that the idioms of the larger southern portion of the continent are more or less related genetically but that those of the northern part belong to a number of disparate stocks.

The author's method departs from the established one of instituting comparisons with a view to accepting relationship where similarities are numerous enough and substantiable by sound shifts or morphological analysis, but denying relationship, or suspending judgment regarding it, when the similarities are so few or irregular that they might be due to coincidence or when there is direct or indirect evidence of borrowing. Instead, he assumes several distinct waves of immigration and migration each bearing a totally new language or set of languages, and explains both the similarities and the dissimilarities between the existing languages as due to displacements, mixtures, borrowings, and other dynamic relations that have occurred between them. The populational strata are those of Graebner's theory. Thus the dialects of Victoria are largely a survival of the speech of the carriers of Graebner's oldest Australian culture; the Yuin-Kuri group of the vicinity of Sidney and Newcastle represents the speech of Graebner's second or boomerang culture. The Narrinyeri of the lower Murray dates from the West Papuan or patrilinear totemic invasion; the languages of what Schmidt designates as the Central group—from the Darling northwestward to a line connecting latitude 17° on the east coast with longitude 134° on the south coast—belong to the matrilinear moiety culture. Wiradyuri and Kamilaroi represent a mixture of the last three strata. And so on.

Schmidt thus never really approaches the problem of genetic relationship. Having postulated separate former blocks of speech, some of them apparently by no means uniform themselves, he traces the remains and mixtures of these. This is refined speculation, not inductive empiricism. What is needed first is comparison of the languages as they are

given, not a breaking up of them into imaginary elements and the reconstruction of these into a picture of the past. It is no wonder that Schmidt's linguistic findings corroborate Graebner's ethnological ones so strikingly, for he really begins with the latter's assumptions.

It is of course important never to overlook the possibility of borrowing and mixture, that is, of the assimilation of originally distinct tongues. Objective proof of assimilation is however in the nature of things much harder to bring, where direct historic records are lacking, than proof of dissimilation such as is known to be always operative in some degree and at times to be rapid. The latter process Schmidt hardly considers, so busy is he in the pursuit of his intricate theories.

The question of the relationship of the Australian languages therefore remains unanswered. Some years before Schmidt's results began to be published, the reviewer undertook a survey of the same field. This study was never completed; but it led him to the conviction of a high degree of probability that all the languages of the continent were only variations of a single original tongue, with the exception perhaps of those about Cape York. This conclusion, it seems to him, Schmidt's own tabular data now corroborate. It is true that the languages north of latitude 18° or 20° (with which Arunta must be included) are more divergent from one another and from the remainder than the latter (Schmidt's "South-Australian" main division) are from one another. But there are typical southern words which recur again and again in the north, and there is no northern language which does not contain some of them. Why the dialectic dissimilation should have been greater in the north, it would be impossible to say without careful analysis and perhaps without better data. The cause may have been greater exposure to non-Australian speech, or even admixture with it, or some entirely different factor. But it would seem wisest to collect all possible similarities and see to what inferences they lead before proceeding to specific explanations of the dissimilarities on the basis of sweeping assumptions.

Although Schmidt's broader findings are accordingly vitiated through his having fallen under the seduction of the Graebner dogma, yet many of his detailed results will stand. His grouping of the languages is usually convincing. Some of his correspondences between ethnological and linguistic areas and dividing lines are no doubt historically significant. Wherever he escapes from hypotheses, his penetration and mastery of genuine philological technique render his work valuable. His systematized presentation of the most important of the available data will much facilitate future comparative studies; and his map is a joy and a blessing.

It is remarkable that there does not exist a single first-class monograph or body of material on any one of the native languages of this continent. This distressing fact should burn into the minds of all who profess interest in learning and science. Perhaps the realization that the first scholarly attempt to deal seriously with these tongues was made in German by an Austrian priest will stir Australians into effort.

A. L. KROEBER

The Northern D'Entrecasteaux. D. JENNESS, M. A. (Oxon.) and the late Rev. A. BALLANTYNE. With a Preface by R. R. MARETT. Oxford: Clarendon Press, 1920. 219 pp., 35 half-tones, 7 figs., 2 maps.

This volume represents the first instalment of Mr. Jenness's report on his expedition to the northern part of the D'Entrecasteaux Archipelago, off southeastern New Guinea. It is to be supplemented by publications on the folk-lore, songs, and language. In his work Mr. Jenness enjoyed the coöperation of his brother-in-law, the late Rev. Ballantyne, whose long residence on Goodenough Island and consequent knowledge of the native language made him a most desirable collaborator; and their joint labors have enriched ethnographical literature with a contribution to our knowledge of a practically unknown region.

The culture of Goodenough Island and its neighbors is of great simplicity as compared with other sections of the same general area, though in a broad sense there is conformity to the New Guinea pattern. The natives are horticulturists depending mainly on the yam crop and eking out a livelihood in bad seasons by making sago. Social life centers in the family and the hamlet. There is patrilocal residence with local exogamy but no trace of a sib system, let alone of matrilineal descent. The kinship nomenclature is of the Hawaiian type. Clubhouses are lacking, and while both sexes undergo a puberty rite this does not involve any spectacular performances. Decorative art is almost wholly devoid of symbolic interpretation. Magic flourishes, while religion is limited to a belief in spirits none of whom attains the dignity of a genuine deity. Though technology is treated somewhat summarily, several points of interest are worth noting. Fire is ploughed; canoes are of the built-up and the simple dugout variety, the latter being adzed out without the aid of fire; and coiled pottery is rather extensively manufactured, though without any variety of shape and for purely utilitarian purposes.

Mr. Jenness has presented his results with obvious care and may be sure that his future publications, both in the same domain and the